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CYRUS P. GROSVENOR, EDITOR.

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Missionary Intelligence.

From the Baptist Missionary Magazine.

KARENS.

EXTRACT FROM THE JOURNAL OF MR. ABOTT.

Persecution of Karen Christians.

Rangoon, April 5, 1838. To-day sent assistants to Pantanom, to teach school and preach in that church and vicinity.

20. A Christian chief from the Maubee called to-day. He says woodouk of this city has informed him that Chau Me Po, the old Karen persecutor, has entered a formal complaint to government against the Maubee Christians; that they had not only forsaken the religion of their ancestors, but transferred their regard from the Burman to the English government. The woodouk was indisposed to listen to such a charge, and dismissed the subject by saying, “The English worship God in one way, the Karens in another, and the Burmans in another. All worship him in heart, so that is immaterial as to form.”

30. Assistants returned from Pegu to-day. The intelligence they bring is of an interesting character. Several families in that vicinity have renounced their superstitions, and embraced the Gospel. There is, however, a most violent opposition from those who remain in heathenism.

May 3. Three Christian chiefs came to me to-day from the Maubee jungles, under rather fearful apprehensions that Chau Me Po will finally succeed in bringing them into difficulty. He has been uniting in his efforts, urged on by his wicked countrymen, by his hatred of the disciples of Jesus Christ, by his insatiate thirst for iniquity, and by the hope of reward. Not one of the Christian converts has as yet been apprehended, but they dare not be seen in the city or at the mission-house. The class of students whom I had collected, are dispersed for the present.

4. The woodouk, suspecting the ingenuousness of Chau Me Po, has refused to listen to him. He has, however, ordered the Christian chiefs to return to their homes, and obtain the names of every individual who has taken religious books, or embraced the religion of the “white foreigner.”

I have myself fearful apprehensions as to the result of this matter. The woodouk is not only absolute monarch over a large tract of territory, but a bigoted Boodist, and capable of deeds at which humanity turns pale; accustomed by a burning hatred to all foreigners, especially those who intermeddle with the political and religious affairs of the kingdom.

The Karen chiefs return to their villages to-morrow.

7. Assistants returned from Pantanom. The church there, as yet, enjoy their liberties, and appear to be moving onward steadily and joyfully in the Christian course. Since my visit, very many have turned unto the Lord, and are now asking for baptism. At Bassein, they are repeating their calls for books and another visit.

10. Christian chiefs, after getting the names of all the native Christians in their respective villages, returned to-day, and visited some of the under officers of government, with presents; but were sent away contemptuously.

11. The chiefs went before the officers again to-day, with large presents; were apparently kindly received, and were told that if they would go before the woodouk with suitable presents, he would probably dismiss the subject, and let them return unmolested. This is the way they do business in this country, and is now the only way in which the Karen Christians can escape torture.

12. To-day they (the Christian chiefs) went to the woodouk. After laying down their presents before him, they handed him the paper containing the names of the baptized Christians which they had collected. The woodouk looked at it a moment, and threw it from him with sovereign contempt. The Karen then expected to hear him say, “Put heavy irons on those Karens’ feet, and thrust them into prison.” But they were permitted to depart without molestation. At the dusk of evening they came to me quietly, and told me what had passed.

13. Sabbath. Several Karens came in from the Pantanom church. Had worship morning and evening in Karen.

15. The chiefs from Maubee came to me again to-day with sad countenances. They now understand the meaning of the woodouk, in treating them as he did on the 12th. He told his wife that evening how he intended to torture the Karen Christians, viz. thrust a small hollow stick down their throats, filled with powder, apply the fire, and blow them to atoms. It would be just like the man to do it; but his wife, more humane than himself, besought him not to thus wantonly, and without the least cause, torture those poor Karens. He was finally prevailed on to relinquish his determination, but said, they must pay him 200 rupees for their release. I shall have no hesitancy in advising them to pay it; for they must, or suffer.

16. The affair still wears a serious aspect. The chiefs, who remain concealed outside the city walls have sent word to me to-day that they fear they cannot escape torture; that all the money they can raise, will not be sufficient to assuage the wrath of the woodouk. Another item in their message to me was, “Pray for us!” Precious disciples of my Master—such a request was necessary!

17. The chiefs to-day obtained the monies requisite, gave it to the woodouk, and he appears to be reconciled; but he charged the Karens not to worship the foreigner’s God; which will probably have about the same influence that a certain “command” once had on the conduct of Peter and John.

24. Sabbath. Karens ventured to come into the city to-day, the first time during these several days. All is quiet as it regards them; but when will the light of civil and religious liberty dawn on those fields of death! Alas, for benighted Burmah! Once, far and wide in this great empire was heard the voice of salvation. Now it is hushed in silence; the multitudes are joined to their idols.” “Forsaken of God” appears to be inscribed on the splendid objects of their superstitious adoration—on the walls of their own city—on their habitations, and on the tablets of their hearts!

June 1. The Karens who have visited me for several days past, say all is quiet in the Christian villages, and the disciples rejoice in a momentary peace.

7. Chau Me Po, himself called on me to-day; says he should not have conducted as he did towards the Christians; had he not been instigated to do so by other chiefs, who are not only opposed to the disciples of Christ, but jealous of the growing power of the Christian chiefs. He says he worships God every day, and has no doubt he is going to heaven when he dies, like many others, whose profession and practice do not exactly agree. He does in fact kneel down and “say his prayers,” every morning, and does it too in a very constant manner. But he rises up, and spends the day in lying, drunkenness, and stealing, and persecuting the true children of God. He spent most of the day with me, and listened with some attention; but, when undeceived as to his real state, said, “Well, if I go to hell—I go to hell.”

ANNUAL MEETING OF THE N. Y. F. M. R. SOCIETY.

The following resolutions were passed.

Resolved, That Ministers of the Gospel, in neglecting to give suitable instruction and warning, in relation to the claims of the seventh commandment, are guilty of a manifest breach of trust, and that it is the duty of private Christians to endeavor, in every proper way, to call their attention to this important subject.

Resolved, That the light reading of the day, including religious fiction, has an injurious tendency on the youthful mind, by stimulating the imagination, giving wrong views of human life, and destroying the consciousness of the distinction between truth and falsehood.

Resolved, That it is the duty of parents, guardians, and teachers of youth, to give early and systematic instruction to those under their care, in reference to the nature and claims of the seventh commandment—and that in this way they can appropriate the promises of God, which are all made to parental faithfulness.

Resolved, That in every attempt at moral reformation, an impression must first be made on the minds of parents, and that an influence must go from them, which shall permanently bless and save the rising generation.

Whereas, the industrious poor of our sex are exceedingly oppressed by the low rate of wages, and their consequent destitution and want often prove a temptation to crime, therefore,

Resolved, That it is the imperative duty of the friends of reform to enquire what can be done to remedy this evil.

Resolved, That the mothers of this land, in neglecting to train up their children—and especially their daughters—to habits of usefulness and industry, have unintentionally, but directly, contributed to the increase of profligacy, and crime, and that a reformation in this respect is imperatively needed.

Resolved, That large and indiscriminate parties of pleasure—as usually given in city and country—are injurious to the health and morals of the community, and incompatible with the simplicity and self-denial inculcated in the Gospel.

Whereas the responsibilities devolving upon the women of our country are constantly augmenting, and the various efforts to do good imperiously demand a high degree of education and sanctified intellect, therefore,

Resolved, That the education of indigent pious females is an appropriate department of the work of moral reformation, and if extensively effected would do incalculable good in advancing the cause of purity.

Resolved, That the neglect with which our petitions have been treated the past winter forms no ground of discouragement, and that we will continue the effort with unceasing firmness, till the crimes specified in our petitions shall be suppressed by the strong arm of the law, and the public gatesways to death, in our cities, shall be effectually closed.

Resolved, That the physical management of children, viz.—their diet, regimen, and general habits, is intimately connected with the cause of moral purity, and that a reformation in the former must precede the complete triumph of the latter.

Resolved, That many of the habits of

* The habits of civic life here mentioned, have reference to food, clothing, sleeping, ventilation, etc., a proper regard to all which, is essential to a sound mind in a sound body.

civic life, as indulged in by numbers of the virtuous and respectable, are not only injurious to the cause of purity, but directly calculated to promote vice and immorality.

Resolved, That the members of this Convention use their influence to induce the civil authorities to devise and carry into operation some plan, whereby paupers, vagrants, and discharged convicts may be furnished with employment, that idleness, which is the parent of mischief, may not prove a continued incentive to vice.

Whereas, moral reform associations, when properly sustained, have a tendency to promote purity of the heart and life, among all classes in the community, therefore,

Resolved, That we earnestly recommend to young men the organization of societies among themselves, that they may be individually pledged to right principles, and the influence of their example may be seen, to others.

Resolved, That we will seek out and employ persons of reputable character, and will not encourage profligacy, by patronizing in any way, the business of those persons who are known to be licentious.

Whereas, licentiousness in high places is one of the strongest obstacles to the progress of moral reform—and, whereas the example of many our public men is decidedly on the side of immorality, therefore,

Resolved, That we feel it our imperative duty to use our endeavors, in every proper way, to bring about a reformation in this respect.

Resolved, That we will exert all our influence with our fathers, brothers, husbands, and all over whom our influence extends, to induce them to vote for such men, and such only, as are of strictly moral character who respect human and divine laws, and in their official capacity will faithfully enforce them.

Resolved, That the universal prevalence of licentiousness among the enslaved females of our country, and the consequent contamination of those who, by their relation to the master and the slave, are compelled to witness those abominations without reproof, should render the abolition of slavery an object of earnest desire and fervent prayer to every lover of female purity.

The report was accepted, after which the meeting proceeded to discuss and adopt a revised constitution, of which the following is an abstract.

PREAMBLE.

WHEREAS, the condition of our world loudly demands the combined efforts of all the wise, the virtuous and the good, to arrest the onward march of the sin of licentiousness, which presents a most formidable obstacle to the spread of the Gospel in Christendom as well as in Heathen lands; and whereas this sin, with all its attendant evils, exists in every part of our country, poisoning the fountain of morality and virtue, destroying the foundation of domestic happiness, and threatening our cities with the fate of Sodom and Gomorrah; and, whereas, we believe, that it is the imperative duty of all to unite their influence for the suppression of this vice,—therefore, we, the undersigned do agree to form ourselves into a Society, to be governed by the following,

CONSTITUTION.

ART. I. This Society, shall be called the American Female Moral Reform Society.

ART. II. This Society shall have for its object the suppression of the sin in question, by using such means as are sanctioned by the Word of God, to prevent its desolating progress; and to this end, we pledge ourselves to use our influence in every proper way, for the promotion of public morals, to cultivate personal purity of heart and life, to refrain from every thing having an improper tendency in reading, conversation and deportment, and to avoid all indelicacy and display in dress, although it may be sanctioned by fashion, and to disown the same in all, who may come within the sphere of our influence. We further pledge ourselves, to disown, by precept and example, all practices, which in our view, exert a pernicious influence upon the youthful mind, in reference to this increasing sin—among which are works of fiction, attending balls and other places of public amusement, and entertaining company at unseasonable hours.

ART. III. Being fully aware that the profligate of either sex, are equally guilty in the sight of God, both shall be utterly excluded from our society, until they manifest genuine repentance, and at the same time, if such shall come under our influence, we will evince toward them the spirit of our Master, which, though it hates the sin, would rescue and save the sinner.

ART. IV. Those of us who are mothers, are to watch over the habits and manners of our children, to give them suitable and timely instruction and warning, to shield them, as far as possible, from the contagion of evil example, and to make it a subject of special prayer, that they may be kept from this gate-way to eternal death.

ART. V. This Society shall exert its influence to induce all females of mature age, and strictly moral character to become members, and to convince those that are incredulous or unconvinced of the extent and sinfulness of the violation of the seventh commandment. And as much evil is produced by tale bearing and slander, no member shall circulate reports derogatory to the reputation of another, unless the interest of society require the exposure.

ART. VI. This Society shall consist of those ladies who cordially approve of the object, sign its Constitution, and contribute state-ally to its funds.

PASSENGERS vs. FREIGHT.—The packet ship Silvie de Grasse, to sail for Havre 24th inst., has forty-two cabin passengers, all ready engaged, but not a pound of freight.

As to passengers, we know further, that the Gladiator for London, this day, is full, and has been compelled to turn away several; and the Oxford, for Liverpool, to sail this day, has notwithstanding the steamer, a very good number of cabin passengers.

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in the armed chair, before mentioned. Her head leaned on the arm of her daughter.— Her eyes were closed. One minute she breathed loudly; again, I thought that she did not breathe. Our sobs were now unnoticed. Apparently she was sleeping.—At 5 o'clock, the sun had arisen above the eastern horizon. Birds were singing their morning songs of praise to their Maker. My Mother too, we hoped, was singing a new song of the *redeemed in Heaven*. My mother left me at four o'clock. The sorrow of an orphan, who can tell. C. M.

For the Christian Reflector.

THE NECESSITY OF A BAPTIST ANTI-SLAVERY CONVENTION.

No. 2.

A convention is necessary in order to purify our Denomination of the sin of slaveholding. Probably, one third of all the slaves in the *U. S. A.* who profess religion belong to the Baptist Denomination, and the masters of not an inconsiderable number of these, are communicants in the same churches with their slaves. Very many of our Brethren in the South hold slaves, and not a few, not only hold men as property, but buy and sell their fellow men and fellow Christians; and not a few of their *Pastors* are guilty of practicing the same abominations. Thus ministers and churches practice it, and Associations approve of it. It is believed by some that this evil is increasing and eating out the vitals of the church.— This crime is chargeable on the whole Baptist Denomination in the *U. S. A.* so long as we raise not our voice against it. Many of our Denomination in the South, doubtless mourn over this state of things, but being in the minority cannot remove it. Let the Northern Baptists arise and take proper ground on this subject—let them wash their hands of this evil by protesting against it and declaring unequivocally non fellowship with all who practice it; and the principles of truth will work in our Denomination, till all, who are worth having in any Denomination, will take right ground and banish it from among them and the rest, being let go, will go to their own company. Thus shall we be saved as a denomination from the sin and curse of slavery. An Anti-slavery Convention of Baptists will essentially contribute to this desirable end; if it be held under the guidance of that wisdom which is from above.

PROCEEDINGS.

The Sixth New England Anti-Slavery Convention assembled, pursuant to a call, signed by the officers of the several State A. S. Societies in New England, at the Chardon Street Chapel, in Boston, on Tuesday, the 28th of May, 1839, at 10 o'clock, A. M.

The Convention was called to order by WENDELL PHILLIPS, chairman of the committee of arrangements.

On motion, NATHANIEL B. BORDER of Fall River, Mass. was appointed President pro tem.

W. M. BASSETT of Lynn, Secretary pro tem.

On motion,

Voted, That a committee of five be appointed to nominate the permanent officers and committees of the Convention.

The following persons were chosen said Committee. Samuel J. May, Amos Farnsworth, N. P. Rogers, H. G. Chapman, George W. Benson.

WENDELL PHILLIPS submitted the following resolution:

Resolved, That all persons present, favorable to the cause of immediate emancipation be invited to take seats with us as members of this Convention.

AMOS A. PHELES offered the following as a substitute:

Resolved, That, as gentlemen only were enrolled and acted as members of the first and second New England Anti-Slavery Conventions—that at the second Convention it was unanimously resolved, that a Convention of the friends of immediate abolition be held in New England annually until slavery be abolished, and the Board of Managers of the Massachusetts Anti-Slavery Society were made a standing Committee to call, and fix on the time and place of said Conventions, for that as the third New England Convention, called by virtue of this arrangement, was the first of the series of said Annual Conventions, so resolved to be held—therefore, it is but just and right to regard the basis of organization and action adopted by that Convention as the basis upon which it was intended these Conventions should ever be conducted; and as that basis extended membership & action, as members, to men only, and the same is true also of every preceding and succeeding Convention, with the exception of the last; that therefore the form of invitation to membership and action in this convention, shall be the same with that adopted by said third Convention in 1838, and re-adopted by the next following Convention in 1837, in the following words, viz:

“That all gentlemen present, who wish to take part in this Convention, and who are friends of the abolition of slavery in our country, be invited to become members.”

Mr. Phelps offered the foregoing resolution without any remarks, and expressed the hope that the question would be taken without discussion. It was so taken, and the substitute rejected; after which the resolution offered by Mr. Phillips was adopted by a large majority.

Prayer was offered by the Rev. Mr. DENNIS.

The committee on nominations made the following report, and the persons proposed were duly elected officers of the Convention:

NATHANIEL B. BORDER, President.

Vice Presidents.

SETH SPRAGUE of Massachusetts; SAMUEL FESSENDEN, of Maine. JOHN A. RICHARDSON, of New Hampshire. W. M. COE of Connecticut. MARTIN CHENEY, of Rhode Island.

Secretaries.—W. M. BASSETT, W. M. CHASE, W. R. CHAPMAN.

Committee on Finance and the Roll.—HENRY G. CHAPMAN, JOHN A. COLLINS, JOHN JONES.

Business Committee.—N. P. ROGERS, W. M. LLOYD GARRISON, MARIA W. CHAPMAN, AMOS A. PHELPS, * WENDELL PHILLIPS, LYDIA MARIA CHILD, ISAAC WINSLOW, GEORGE TRASK, CHARLES C. BURLEIGH, GEORGE BRADBURN, THOS. DAVIS, GEO. W. BENSON.

*Mr. Phelps subsequently gave notice that he was not a member of the Convention, and therefore could not act on the committee.

On motion of Oliver Johnson.

Voted, That all resolutions offered to the Convention shall pass through the business committee.

The committee on Finance introduced the following resolution which was adopted:

Resolved, That each member of the Convention be requested to pay one dollar or more towards defraying its expenses.

The following resolution was presented by the business committee:

Resolved, That mutual forbearance and respect for each other's individual freedom of opinion, are peculiarly incumbent upon us at this time; and that, without any concessions of principle, we will cordially and earnestly labor together for the good of the slave.

The above resolution elicited a spirited and interesting debate, in which Samuel J. May, Samuel Fesenden, John Le Bouquet, T. P. Ryder, S. Brimblecom, Sylvanus Cobb, Sumner Lincoln, Arnold Buffum, — Adams, H. C. Wright, George Bradburn, and W. L. Garrison, participated; after which it was unanimously adopted.

Pending the discussion on the foregoing resolution, on motion of Wm. Lloyd Garrison,

Voted, That no speaker occupy more than ten minutes at any one time, nor speak more than once upon any same question until all others who wish to speak have had an opportunity to do so.

Adjourned to meet at Marlboro' Chapel at 3 o'clock, P. M.—Liberator.

petitioning Congress for an immediate investigation on the subject.

On motion of J. A. Collins,

Voted, That the resolutions relating to new organizations be re-committed to the business committee, and that their report be made the order of the day for this afternoon.

On motion of Oliver Johnson,

Voted that the Convention will take measures to raise funds to defray the expenses of reporting and publishing its proceedings.

The business committee introduced the following resolution, which, after remarks by Arnold Buffum, was unanimously adopted:

Resolved, That the very common remark of the apologists for slavery that 'the slaves fare better than the free colored people of the non-slaveholding States,' is as wide from truth as darkness is from light; and is a remark which no intelligent and reflecting mind can make in sincerity.

Adjourned to meet at Marlboro' Chapel at 3 o'clock, P. M.—Liberator.

From the N. Y. Observer.

MISSION TO BRITANY IN FRANCE

A considerable portion of the *island* is now the departments of Lower Loire, *Ille* and *Vilaine*, *Finistere*, *Morbihan*, and *Cotes du Nord*, in the N. W. part of the kingdom, use a language called the Breton, which is a dialect of the Welsh tongue.

The people who use this language, nearly a million in number, are said to be the descendants of a colony which emigrated from Great Britain, in the fifth century.

About 500,000 of them, it is said understand no language but the Breton.

They are represented to be Catholics of the most superstitious character, and never had the Bible printed in their language, until the year 1836, when the New Testament was translated into it and published at the expense of the British and Foreign Bible Society.

From the London Baptist Magazine for February, we copy the following account of the attempts of the Welsh Baptists to establish a Protestant mission among them.

The Baptist churches in Wales, contemplated a mission to that country, even since the cessation of hostilities between France and England; and with this view the sent Rev. W. Rogers, now of Dudley, to Britany, about the year 1819. But owing to the difficulties which presented themselves at the time, Mr. Rogers returned; and another effort, which was made by a benevolent gentleman at his own expense, proved equally unsuccessful; so that nothing efficient was done for Britany, until the year 1834, when the same gentleman to whom we have alluded, offered to advance fifty pounds to assist any Welsh minister to learn the language of the Bretons, for the purpose of preaching the gospel in that country.

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This being announced, Mr. John Jenkins, Jr. then residing in the town of Cardiff, offered to engage in this Christian enterprise; and his offer being approved by the committee of the Baptist Continental Society in London, he was sent to Britany, under the direction of that Society. He is a pious, prudent, and persevering man. He has met, as might be expected, with determined opposition from the priests, but the people frequently acknowledge the superiority of the Protestant religion over that of the Catholic, and receive the books which he distributes, without hesitation, though they have been frequently denounced from the altar. His work, as yet, is only preparatory, and much remains to be done, before we can reasonably expect to see the fruits of his labors. He has translated and published more than thirty thousand copies of different religious tracts in the language, and circulated upwards of ten thousand of them already; and in his last communication, he says, that he has translated fifteen other tracts, which are now ready for the press. Nearly all the Testaments which have been printed in the Breton, are sold, for the edition amounted to only one thousand copies. In his visits from house to house, he converses with the people upon religious subjects, but as yet he has not succeeded in establishing regular preaching, though he has made several attempts to gain that important object. Mr. Jenkins, however, meets with a few individuals regularly on Sabbath-days, for the purpose of reading, conversation, and prayer. He has experienced much kindness and sympathy from Mr. Le Foudry, the Protestant minister of Brest, who has been once and again to Morlaix, to encourage and advise him in his difficulties, and who has used all his influence in his favor, to get the room registered, though hitherto without success.

The friends of religion in Paris, take great interest in this attack upon the strong-hold

of Popery, and the Religious Tract Society in that city, together with that of London, has been at the expense of printing all the tracts which he has published.

He has been taken up occasionally by the gendarmes, for circulating books; but upon appearing before the perfects, he was dismissed, as the books, upon examination, were not found to be such as are proscribed by the law of France.

As to the moral state of the Bretons, it is

sufficient to say, that religion there has but little connection with morality; for it consists in attending mass and confession; and the man that will attend to those things, and other ceremonies of a like nature, obtains the rites of the church, and is taught to believe that he is in the way to life, but for the neglect of these things, no moral virtue will be deemed a compensation.

Mr. Jenkins has not met with one Protestant among those who know no language but the Breton, and very few infidels; but they are in general in the lowest state of ignorance, with regard to spiritual things, many of them not knowing that such a book as the Bible, is in existence.

THE SERMON OF PROFESSOR SEARS.

The annual sermon before the Massachusetts Conference of Baptist Ministers, was delivered by Prof. Sears, in the Federal Street Meeting-house, at half past 7 o'clock, P. M. on Tuesday. The discourse was founded on 2 Tim. 2: 15—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

From the Emancipator.

BIBLICAL EXPOSITION, BY THOMAS SCOTT.

I have extracted from his *Commentary*, a few “notions,” which demonstrate, that the slaveholding possessors of Scott's *Commentary*, either do not read it, or that they “remember to forget” his important monitions, and his very impressive application of them; or that they have *expunged* his wisdom.

Exodus xxii: 16. “He that steals a man, and sells him, or if he be found in his hand, shall surely be put to death. Stealing a man in order to sell him for a slave; whether the thief had actually sold him or whether he continued in his possession, having had no opportunity of selling him before his crime was detected. The text implies, that he who stole any one of the human species, in order to make a slave of him, should be punished with death.”

According to that undeniably correct interpretation, every slaveholder in the world, by the Mosaic law, is adjudged to be a criminal whose guilt can be expiated only by death.

Deuteronomy xxiv: 7. “If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him, then that thief shall die.” Every man is now our brother, whatever may be his nation, complexion, or creed. How then can the merchandise of men and women be carried on, or abetting those who do, without transgressing this commandment? According to the law of God, whoever stole cattle restored four or five fold; but who ever stole *one* human being, though an infant or an idiot, must die.

“We leave those to the tribunal of God, who prosper by the most horrible oppression, or the most infamous traffic.”

Deuteronomy xxiii: 15, 16. “Thou shalt not deliver unto his master, the servant who has escaped from his master unto thee. He shall dwell with thee in that place which he shall choose:—Thou shalt not oppress him. To slaves who fled to the Israelites for protection they were commanded to afford shelter, and to show great kindness; to recommend their religion, and to give them an opportunity of learning it. The people of God must keep at a distance from cruelty and oppression; and ever be ready to patronize the cause of the oppressed.”

Isaiah lxxviii: 1, 7. “Cry aloud, spare not, show my people their transgression, and their sins. Yet when ye ask of me the ordinances of justice. Wherefore have we fasted, and thou sentest not? Ye fast for strife and debate, and to smite with the fist of wickedness. Is not this the fast that I have chosen? to loose the bands of wickedness, to let the oppressed go free, and that ye break every yoke; and that thou hide not thyself from thine own flesh? While they denied themselves in one respect, they indulged themselves in pride, avarice, and malignant passions. When they seemed to abase themselves before God in fasting; they exacted hard labor from their oppressed slaves, or their usurious claims from their starving debtors. Their fasting also was the cloak of their exactions and oppressions of the poor. The fast which God approved would be attended with the fruits of true repentance. They who observed such a fast, would loose the bands of those whom they had iniquitously enslaved or imprisoned—they would break every yoke of oppression, and use their authority and influence to rescue the poor from the injustice of others.”

“The ministers of God, with all plainness, should detect the transgressions, and expose the hypocrisy of those who ‘profess to know God, but in works deny him.’ This will expose the minister to far greater trials, than all possible severity against avowed infidels, profane, and open opposers of the gospel. The Lord will manifest the corrupt motives of the priests, but the people frequently acknowledge the superiority of the Protestant religion over that of the Catholic, and receive the books which he distributes, without hesitation, though they have been frequently denounced from the altar. His work, as yet, is only preparatory, and much remains to be done, before we can reasonably expect to see the fruits of his labors. He has translated and published more than thirty thousand copies of different religious tracts in the language, and circulated upwards of ten thousand of them already; and in his last communication, he says, that he has translated fifteen other tracts, which are now ready for the press. Nearly all the Testaments which have been printed in the Breton, are sold, for the edition amounted to only one thousand copies. In his visits from house to house, he converses with the people upon religious subjects, but as yet he has not succeeded in establishing regular preaching, though he has made several attempts to gain that important object. Mr. Jenkins, however, meets with a few individuals regularly on Sabbath-days, for the purpose of reading, conversation, and prayer. He has experienced much kindness and sympathy from Mr. Le Foudry, the Protestant minister of Brest, who has been once and again to Morlaix, to encourage and advise him in his difficulties, and who has used all his influence in his favor, to get the room registered, though hitherto without success.

The friends of religion in Paris, take great interest in this attack upon the strong-hold

of Popery, and the Religious Tract Society in that city, together with that of London, has been at the expense of printing all the tracts which he has published.

He has been taken up occasionally by the gendarmes, for circulating books; but upon appearing before the perfects, he was dismissed, as the books, upon examination, were not found to be such as are proscribed by the law of France.

As to the moral state of the Bretons, it is

sufficient to say, that religion there has but little connection with morality; for it consists in attending mass and confession; and the man that will attend to those things, and other ceremonies of a like nature, obtains the rites of the church, and is taught to believe that he is in the way to life, but for the neglect of these things, no moral virtue will be deemed a compensation.

Mr. Jenkins has not met with one Protestant among those who know no language but the Breton, and very few infidels; but they are in general in the lowest state of ignorance, with regard to spiritual things, many of them not knowing that such a book as the Bible, is in existence.

THE SERMON OF PROFESSOR SEARS.

The annual sermon before the Massachusetts Conference of Baptist Ministers, was delivered by Prof. Sears, in the Federal Street Meeting-house, at half past 7 o'clock, P. M. on Tuesday. The discourse was founded on 2 Tim. 2: 15—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Now that the matter is over, we feel at liberty to say that we consider this decision of the General Assembly as decidedly and clearly right, and such as entitles them to the approbation of all Christians who value

their own liberty, or the maintenance of peace on just and equitable principles in the churches.”

From the Christian Watchman.

PASTORAL ASSOCIATION.

The Massachusetts Conference of Baptist Ministers, held its annual business meeting in the house in Federal street, on Tuesday, 28th ult., at 10 A. M., the President, Dr. Sharp, in the chair. After prayer by Mr. Turnbull, of Hartford, Ct., all the ministering brethren present were invited to participate in the exercises. The annual Essay was then read by Rev. Mr. Williams, of Beverly.

PRISON DISCIPLINE SOCIETY

THE (NEW SCHOOL) GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. OF AMERICA.

Reported for the New York Observer.

The Slavery question.

Wednesday morning, May 22.—The House having again gone into interlocutory meeting on the memorials on the subject of slavery.

Dr. HILL observed that the discussion had, thus far, been all on one side; it was with extreme reluctance that any of the Southern brethren felt themselves called upon to say a single word.

For one he was ready that the question be taken now, without another word being spoken; but if more should be said, he must, though they did not wish it, offer some things in reply.

Mr. RANKIN hoped they would do so.

Dr. HILL said they did not desire it; they only wished to hear nothing more on the other side.

Mr. STEWART said he was desirous of offering a few remarks, but neither he nor the brethren who thought with him, were anxious for a protracted discussion.

Dr. HILL moved that further discussion be suspended.

Mr. STEWART objected to this as being nothing other than the previous question in disguise; and the Assembly had expunged the previous question from the rules of the proceedings.

He wished to discuss this question in a pacific spirit, the spirit of a Christian, and he wanted his slaveholding brethren to hear him patiently. If he was in error, he wanted to get out of it as soon as possible.

They had no desire to fasten their own opinions upon others; but if wrong they wanted to be put right. No man was richer for having error on board, but morally poorer for every error he held.

If he was in error, the Souther brethren point it out and endeavor to convince him. But in a great advisory body like this, it was impossible to act to any good end, unless brethren were willing to hear, to advise, to compare and to forbear.

If the Souther brethren had reasons to produce, he hoped he had sufficient candor to weigh them.

But he held it no argument to say, "I shall

scold without conference;" "I do not wish to hear you;" "If you speak I shall go away;" while language like this was held, some great error lay between them; and it never could be purged out by such a course.

It had been said in the outset of this discussion that the

Assembly resembled a ship which was in a

storm on her beam ends, and to discuss this

question was like calling a conference on her deck to solve some nice and abstruse nautical

problem.

Some impatience was here manifested: it was asked what was the question? and remonstrance was made against long prefaces and circumlocutory speeches—but others thought it best to allow the amplest latitude. It would be the height of impolicy to take any other course. Mr. CURRY here asked for a pause and an interval of prayer. The suggestion was agreed to, and Dr. WISNER engaged

in prayer.

Mr. STEWART thanked Mr. CURRY for what he had done, and said it was in prayer that the chief hope of the abolitionists lay. He had long believed if this great evil and great sin were ever to be abolished, deliverance must come out of ZION—it must be affected by the praying mea and praying women of America. It had been from the beginning a religious undertaking, and its great aim was to purge out sin from the churches and from the world.

But it was often asked, and by good men, what good will the action of this body do? Our Southern brethren have made up their minds that slavery is a Bible institution and we think differently; what good will it do to make a declaration of our opinions? To illustrate the reasonableness of such a question, he supposed a case that one of our Presbyteries should have made up their minds that marriage was not of divine institution or of moral obligation, and held to the propriety of promiscuous concubinage: ought not the Assembly to express its opinion of such a course of conduct and sentiment? Would it do for the members of that Presbytery to say, we have made up our minds on the question; we consider our view as the Scriptural view, and we don't wish the matter debated; if we go with you it must be on this principle. Ought the simple explanation is soon given.

CHARLES W. DENISON, Chairman.

CHARLES W. DENISON, Secretary.

At a meeting of Baptist Abolitionists, held this day in the city of New York, May 11, 1839, and signed in the name and by the authority of the said meeting, +

First meeting of the Central Corresponding Committee.

At a meeting of the Central Corresponding Committee of Baptist Abolitionists, held on the 13th of May, 1839, Rev. Duncan Dunbar was chosen chairman, and Rev. C. W. Denison, Secretary.

It was on motion,

Resolved, that the individuals mentioned in the draft of a Circular adopted at the General Meeting held last week, be earnestly requested to procure as many names as possible to be affixed to the cause, and to forward them immediately to the Chairman of this Committee.

Resolved, that the editors of Baptist papers, and all others friendly to the cause of the oppressed, be desired to publish as much of our proceedings as they shall deem likely to be useful to the cause.

Adjourned to one fortnight from this day, at 11 o'clock A. M.

Signed,

DUNBAR DUNCAN, Chairman,

C. W. DENISON, Secretary,

—

We give below the prospectus of the 2d Volume, as published in December, 1838, to which we respectfully invite the attention of the reader.

"The Board of managers of the Christian Reflector have resolved to commence the second volume of their paper with the beginning of the year 1839.

They do this from the belief that it will be easier to effect a regular settlement of accounts on the first of January than on the 1st of January.

The Reflector has been before the public for the period of six months; and its sentiments and course of action are, therefore, generally known.

It is not the purpose of the Board to go into a detail of the causes which led to its establishment. These have been stated, and we believe, that instead of the causes having ceased to call for the continuation of this periodical, they redouble their demand for its perpetuation.

In most of the country Associations, at their last sessions, well drawn, spirited and every way excellent Resolutions on the great subject of American Slavery were passed, adapted, if published through the land, to exert the happiest influence on the community, but which would have been left, where, in years past, similar Resolutions have been left, with the covers of the "Minutes" of the meeting which passed them, and of course, confined within very narrow limits. The Reflector has given these praise-worthy acts of our Associations to the nation. The Boston Association is, we believe, the only one in Massachusetts, which took no action on this subject.

We only lament that there are among Baptists any who stand aloof from the cause of bleeding humanity. To their own master they stand or fall, and we feel that to the same holy Sovereign we also stand responsible in this matter as in all others.

Several of our Associations have kindly commanded the Christian Reflector to be the patronage of their Churches. For this we thank them, and by it we are greatly encouraged in our important though difficult enterprise.

We will insert the Recommendation of only one of these bodies, the Taunton Association. We prefer to select this, because no Agent from the Board was present on the occasion.

"Resolved, That we recommend to the Churches of this Association, THE CHRISTIAN REFLECTOR, a Baptist paper recently established at Worcester, Mass. The object of this weekly periodical is to present to the public all subjects connected with religion and morals."

Slavery is by no means the only great moral evil, the discussion of which enters essentially into the plan of the Reflector, but all moral evils.

Our first prospectus held the following language:

"One of the important purposes of the REFLECTOR is the transmission of Religious Intelligence relating to the state and progress of the Churches at home and in Foreign parts—revivals of Religion—Missions, Domestic and

Foreign—Schools, Bible and Tract Societies, &c."

RESOLVED, That the Reflector ought to be the decided advocate of the Immediate Abolition of Slavery, and a fearless and uncompromising opposer of every species of oppression, Ecclesiastical and Civil, and as decided an advocate of Temperance and Moral Purity.

We are not disposed to add more than seriously and affectionately to appeal to the pity and philanthropy of the reader, and to entreat him to act in this as in every other cause, under a solemn sense of his responsibility to God, and so to exert his influence for the promotion of every good cause, that the Divine honor shall be best illustrated and human purity and happiness most extensively increased.

The terms of the second volume of the Christian Reflector, are \$2, payable always in advance. To individuals or companies, who shall pay the whole sum at one time in advance, eleven copies will be sent for \$20 and twenty-one copies for \$36.

The friends of the paper are particularly requested to use their exertions without delay to obtain subscribers in the place where they reside or which they may visit, and to forward the names and the money to the general agent, if possible, as early as the 21st of Dec.

The following explanations taken from our first number, will show the plan on which the Reflector was established:

In the first place, let it be observed that the Board of Managers have no pecuniary interest in the patronage of their brethren. On the contrary, they have already made pecuniary sacrifices, and they are willing to make still greater sacrifices to accomplish this object, which they are constrained to consider of eminent importance. That our friends may have no doubt of this statement is in accordance with what we inform you that the Convention which resolved on the establishment of the Christian Reflector, prepared the Constitution of a Society, the substance of which Constitution is as follows.

Whereas the proper conduct of the paper requires its ownership to be vested in those who will be likely to take a lively interest in it,—Resolved, That a Society be formed consisting of such persons as approve the Prospectus, and shall contribute as subscribers for the paper, or Stockholders, to its support. Said Society is annually to elect a Board of Managers, as described in the Prospectus, whose duty it is to procure a suitable Editor and Printer, and manage the concerns of the publication. The Convention also resolved to raise by subscription the sum of one thousand dollars, in shares of ten dollars each, to be held and used as a loan to be refunded as soon as the income of the paper shall give the ability.

The constitution provides that the paper shall always be published at as low a rate as its unembarrassed maintenance shall allow. The shares in the stock are to be refuted by annual dividend of the surplus income of the paper after the first year, the sole purpose of the Stock being to meet the incipient expenses of the publication, which are necessarily incurred before the payment of subscribers for the paper can furnish the means to defray them. It will be perceived that no more than a few shares in each town will be required to accomplish this design.

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We close by saying that we shall highly esteem and be very grateful for the co-operation of the gentlemen named as agents and of any others who will kindly lend us their aid in giving circulation to our periodical, or furnishing us with valuable information or well-written articles on subjects suitable for the Christian Reflector.

Voluntary or unpaid agents are at liberty to forward names and money at our expense and risk.

We request that agents be careful in designating the Post Office to which papers are to be sent. No subscription is to be taken for a shorter period than six months, and we hope that few, if any, will subscribe for less than a year. New York or Massachusetts money will be preferred.

C. P. GROSSENVOR, Editor.

In New Braintree, Mr. Daniel Woods, 71.—He fell from his chair and died instantly.

In Newton, May 27, Mrs. Margaret H. wife of Samuel Colburn, Esq., 36.

In Millbury, May 21st, Mrs. Sarah A., wife of Mr. Clement Stone, aged 22, and daughter of Mr. John Rowley, of Millville.

In New Bedford, Capt. Wm. Blackmer, 58.

In Westmoreland, N. H., May 13, Mr. Zebulon Hodges, a revolutionary pensioner, 83.

In Concord N. H., April 10, widow Ann Saunders, 93. May 7, Capt. Nathaniel Eastman, a revolutionary pensioner, 84.

In New York, England, Mr. Henry Brough, 115. This patriarch was born of Dutch parents, at New York. He was formerly in the army, and was at the battle of Bunker's Hill. He also served in Holland under the Duke of York.

In Utica, N. Y., on the 21st inst. at her daughter's residence, Catharine Williams, consort of Rev. M. Williams, deceased, aged 88 years, who was baptized in Anglesea, North Wales, in 1771, and was now a member of the first Baptist church in Utica.

In Mexico, Oswego Co. N. Y., May 19, Mrs. Margaret Whitman, wife of Orange Whitman, in the 26th year of her age, daughter of Mr. Joel and Electa Roberts.

In Cambridgeport, Ms. on the 5th inst. Mrs. Fanny Alzner, wife of Mr. Henry Hyde, and daughter of Mr. Isaac Lum, 22.

In Pottsville, Penn. 2d inst. Rev. Arthur Wainwright, D. D. Pastor of the Catholic church in that place.

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Lectures to Ladies.

MARY S. GOVE, will give a course of

POETRY.

COMPLAINT OF THE OPPRESSED POOR. Mackenzie's Gazette has been revived at Rochester. The editor is very zealous for the rights of all men except slaves. His indignation boils over at the oppressions of the free laborers of the North, and the operative manufacturers of England, and the tax-less Canadians. The Corn-Laws of Great Britain, taxing the food of the poor, he cannot abide. And he seeks to resuscitate the spirit of Bunker Hill in our American people, and to awaken our former zeal for universal liberty, by the most burning appeals. Among others, he publishes the effusions of the celebrated Eliot of England, the author of "Corn-Law Rhymes." The following is from a later paper, and might be well put, with slight variations, in the mouth of an Alabama slave.

OH LORD, HOW LONG !
Up, bread-tax'd slave ! and sagely curse
Greek, Russian, Swede and Turk ;
For we have better men, and worse,
Than honest Hare and Burke.

Proud men who cannot live, they say !
Unless they plunder thee !
But thou art free to toil and pay, —
And so is England free.

Up, widow, up, and swing the fly ;
Or push the grating file !

Our bread is tax'd and rents are high,
That wolves may burst with bile.
Sire of the hopeless, can'st thou sleep ?
Up, up, and toil for ghouls,

Who drink our tears, but never weep,
And soul-less, eat our souls !

Child, what hast thou with sleep to do ?
Awake and dry thine eyes !

They tiny hands must labor too ;
Our bread is tax'd — arise !

Arise, and toil long hours twice seven,
For pennies two or three ;

They woe make angels weep in Heaven, —
But England still is free.

Up, weary man, of eighty-five,
And toil in hopeless wo !

Our bread is tax'd, our rivals thrive,
Our gods will have it so.

Yet God is undethroned on high,
And undethroned will be :

Father of all ! hear Thou our cry,
And England shall be free !

Wethinks, thy nation-wedding waves
Upheld us as they flow ;

Thy winds, disdaining fetter'd slaves,
Reproach us as they blow ;

Wethinks thy bolts are waxing hot,
They clouds have voices too ;

"Father ! they cry, " hast thou forgot
Land-butcher'd Peterloo ?"

Oh, vengeance ! — no, forgive, forgive !

'Tis frailty still that errs :

Forgive ? — Revenge ! Shall murderers live ?

Christ bless'd his murderers.

Father, we only ask our own ;

We say, " be commerce free,
Let barter have his mutton-bone,

Let toil be liberty."

They smite in vain who smite with swords
And scourge with vollied fire ;

Our weapon is the whip of words,
And truth's all-scorching ire ;

The blow it gives, the wound it makes,
Life yet unborn shall see,

And shake it, like a whip of snakes,
At unborn villainy.

Ebenezer Elliot.

For the Christian Reflector.

" For all his ways are Judgment."

JUDGMENT AS USED IN THE SCRIP-

TURES.

[NO. 5.]

4th Judgment as used to express the office of priest in its general character and service.

Job. 27: 2. " As God liveth who hath taken

away my Judgment and the Almighty who

hath vexed my soul." Elihu declares (34: 5.)

" Job hath said, I am righteous and [notwith-

standing I am righteous] God had taken

away my Judgment." But God hath not taken

away his decision of mind or his understand-

ing; for who under such trouble, or in such an

unheard of case, ever spake with such stead-

fastness and understanding as Job ? And no

one surely will say that God had removed

punishment far from him; for Judgment in

that sense seemed to follow hard upon him.

But Job being high priest, had not God de-

posed him? — for he said (19: 9), " He hath

stripped me of my glory and taken the crown

from my head," which things are descriptive

of priestly glory. For it was commanded in

Exo. 29: 6. " Thou shall put the mitre upon

his (Aaron's) head and put the holy crown upon the mitre." Also (30: 30), " And they made

the plate of the holy crown of pure gold and

wrote upon it a writing like the engravings of

a signet HOLINESS TO THE LORD. And

they tied unto it a lace of blue to fasten it on

high upon the mitre, as the Lord commanded Moses." And of his former state he said (29:

14), " I put on righteousness and it clothed

me; my Judgment (or office of ministering

Judgment) was as a robe and a diadem. I

was eyes to the blind and feet was I to the lame." " Robe," although usually a long gar-ment worn by the high priest next under the Eaphod, here appears to signify a dress of dignity, which with the diadem, an ensign of royalty, a crown of wreath was worn by kings. And the glory might properly be made a figure to represent the glory and acceptableness of the hierarchy of priests.

5th. Executing Judgment, being one of

the several services of bearing the Judgment.

(Ps. 106: 30). " Then stood up Phinehas and

executed Judgment, and the plague was stay-

ed." Another ceremony under the same term (Ex. 2: 63). " And the Tirshatha said unto them (i. e. unto the children of Barzillai v. 61) That

they should not eat of the most holy things till

there stood up a priest with Urim, and with

Thummim," the Urim service being never

known distinct from the breast-plate of Judg-

ment.

Again (Micah 7: 9), " I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute Judgment for me. He will bring some to the light and I shall behold his righteousness."

6th. Ministration of the Judgment by "a Minister of the sanctuary and of the true tabernacle which the Lord pitched and not man."

Christ, not destroying but fulfilling the law, brought to light in his life and death what was shadowed forth in the office of Judgment, or of Judgment-bearing by the high priest. But, if that which is done away was glorious, much more that which remaineth is glorious.

" Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sins thou hast had no pleasure. Then said I, Lo, I come! (in the volume of the book it is written of me) to do thy will, O God." (Heb. 10: 5).

Isa. 42: 1. " Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles."

" I have put my spirit upon him." The high priest under the law had a *breastplate* of Judgment put on him, but God put on Christ the *spirit of judgment* (see an allusion Isa. 4: 4) and, said the apostle, " our sufficiency is of God who hath made us able ministers of the New Testament, not of the letter, but of the spirit;" i. e. not ministers of the ceremonies and formality of the law, but ministers of what those shadows prefigured and of the vitality of the law.

" He shall bring forth Judgment to the Gentiles."

The high priest brought forth Doctrine, Judgment and Light to Israel only, who stood without the tabernacle (see Luke 1: 10). And again (Isa. 59: 9), " we wait for light," &c.; but Christ would " bring forth Judgment to the Gentiles also, as (Acts 13: 47), " I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth," and (26: 23) " shouldst show light unto the people and to the Gentiles."

Isa. 42: 3. " He shall bring forth judgment unto truth" i. e. to the setting up or establishing of the truth. V. 4. " He shall not fail nor be discouraged, till he have set Judgment in the earth," i. e. righteousness and the worship of the living God. " And the isles shall wait for his law."

" Earth," a term used to represent the Gentile world, as *heaven* in scripture sometimes signifies the kingdom of the Jews. (see Eph. 1: 10, and Col. 1: 20).

Remarks. All these things tend to Christ as a common centre. They find their true and vital significance in him, as the Light and Glory of his people Israel—as the Great High Priest of our profession offering the gift and sacrifice of himself as the Lamb of God taking or bearing away the sins of the world—actually, as did the Jewish priest ceremonially and typically, fulfilling all righteousness magnifying the Law and making it honorable—making atonement for his people—so becoming the end of the Law for righteousness, to every one that believeth.

If, then, the close and careful and patient study of the Jewish or Mosaic ritual contributes to the illustration of the offices of Christ as Intercessor and Redeemer, so that faith may seek his Cross and by it enter into rest, walking all this highway in light, this study cannot reasonably be deemed a labor lost.

The writer of the Epistle to the Hebrews, when he took up his pen to write, was not instructed to " write it not," as though Christ having come and put away sin by the sacrifice of himself, the Mosaic ritual ceased to have a significance and a use; but he saw in the very fact of the accomplishment in Christ of that ritual, an increased importance of the preparatory dispensation. True, those ceremonies ceased to be performed, when they met their accomplishment in Christ; but the record of them stands, for the use of all coming generations of men. Let, therefore, him that readeth understand—looking unto Jesus the Author and Finisher of our faith, who having glorified the Father on the earth hath entered into the heavens—the most holy place, where as Priest forever, not now after the order of Aaron, but having an unchangeable Priesthood after the order of Melchisedek. He continueth ever—ever liveth to intercede for us.

" What is truth, Jno. 18."

NATHAN.

From the Telegraph.

MORE BAPTISMS.

FRANKLIN, SABBATH EVE, May 6, 1839.

Dear Brother Murray:—I have just been reading brother Baldwin's letter of the 14th ult., as published in the 31st No. of the *Telegraph*, giving an account of the work of grace in this northern region, and of my baptizing eleven at *Enosburgh-Falls*.

Allow me to add, that last Lord's day, I baptized nineteen more at *Enosburgh-Falls*. Last Monday I baptized six at *North Fairfield*. To-day I had the pleasure of leading 16 willing converts into the water at *Berkshire*, and of burying them, in the likeness of Christ's death, in the liquid grave. About two weeks ago I baptized three there. Three others have recently been received by letter and otherwise, — so that, when about to receive the Lord's supper this afternoon, 22 new members received the hand of fellowship. Our communion season was a precious one; I hope it will be long remembered. I could best express the feelings of my heart, by exclaiming, " Bless the Lord, O my soul, and all that is within me."

SABBATH EVE, May 12.

I have just returned from *Enosburgh-Falls*, somewhat encouraged to believe that the work of conversion is not over in that place. Christians there seem to enjoy an uncommon spirit of prayer for the conversion of those who have not yet yielded to be saved by grace. I baptized eight more to-day. " Praise the Lord all ye his people." Yours, sincerely, in the Gospel, Brother O. S. Murray. PETER CHASE.

Brother Guilford writes from *Perkinsville*,— " We have been enjoying a glorious revival here. I have baptized 23—am expecting more."

There were 6 baptized in this town, last Lord's day. Several others had been previously baptized, at different times, — and others

still stand as candidates. There have also been considerable accessions to the Congregationalists, and some to the Methodists.

WESTERN.—Brother Pollard, who labors in this place says that the Lord is blessing his people and building up his cause among them. He baptized 4 recently, and thinks there is a prospect that others will come out soon.

For the *Vermont Telegraph*,

REVIVAL IN ACWORTH, N. H.

Dear Brother Murray:—It may not be uninteresting to you and the friends of Zion, to hear that Zion's converts are multiplied, although it be not in your immediate vicinity. You will therefore indulge me in saying, through your paper, to all who are interested in the salvation of sinners, that God has once more revived his children in Acworth, N. H.; and that too at a time when they were ready to sink, and despair of mercy. Something more than six months since, they received the labors of brother Green, a licentiate, whose labors under God have been blest to the waking up of the church, and the conversion of sinners.

The last Sabbath in April, I had an exchange with brother Green, and baptized five. The second Sabbath in May, I had another exchange and had the privilege of addressing an overflowing congregation.—After the morning services, we repaired to the water, and in the presence of more than three hundred spectators, I baptized six willing converts. The season was most deeply interesting and solemn whilst the spirit of the Lord seemed to be over the baptismal waters, and say this is the season we will never forget by many of those who were present. The whole number baptized is eleven. And among these, are the aged, the midgets, the youth, the child and the infant.

CHARLES FARRAR.

Felchville Vt. May 16, 1839.

REVIVALS.—The Presiding Elder of the Ticonderoga District, N. J. Conference, states, that although he has been 24 years in the travelling ministry, he never saw in any part of the time, such a gracious outpouring of the blessed Spirit of God, as had occurred on that District for a few months past. He mentions the associations in only a part of the appointments, but these make 540.

At the Bedford St. station, N. Y. city, 90

have been received on probation.

Within the last three months, nearly one

thousand persons have applied for admission in the Cincinnati District, Ohio Conference.

At Twinsburg and Northfield, Ohio, about

one hundred and fifty have been made to rejoice in the Lord. The church is rising in holiness.

Zion's Herald.

—

MISCELLANY.

RUM'S DOINGS.—We are about to relate

a series of sad events which recently occurred in a town in a southern part of this State in which *rum* was the cause, and death and misery the effect. In the town of Exeter, lives an old widow lady whose age is more than three score years and ten, whose lot has been mourned as those " without hope" over the destiny of a once beloved family, estranged from the path of rectitude, and finally sent to ignoble graves, through the agency of that fell destroyer, *rum*. Oh, when will the monster be slain, and such frequent high pressure, melancholy events be over the records of the past ! How long ? Oh, how long, shall drunkenness be suffered to sap the life-blood of peace and happiness from God's noblest creation ?

If, then, the close and careful and patient

study of the Jewish or M